A VINDICATION OF THE KING,

WITH

Some OBSERVATIONS upon the *TWO HOUSES:*

By a true Son of the Church of *England*, and a lover of his Countries Liberty.

Together with the Resolution of *Wiltshire*, and the Petition of the Gentlemen of the foure *Inns of Court*, in behalfe of all the true Protestants in *England*, &c.

ALSO

His MAJESTIES Letter to both Houses of PARLIAMENT the 20th of *January*.

UNIVERSITY LIBRARY CAMBRIDGE

Printed for WILLIAM WEBB, *An. Dom.* 1642.

04, 20

A Vindication of the KING, with some Observations upon the two HOUSES, by a true Son of the Church of England, and a Lover of his Countries Liberty.

UNIVERSITY LIBRARY CAMBRIDGE

READER,

I Shall not be curious to satisfie the Reason of any prepossest opinion, yet since the Times hath given an open Presse to cleare every imagination which is not stifled in this Dampe, I have endeavoured to contract my owne Meditations in a narrow roome, and rather expose them to the censure of the most judicious, then rest satisfied alone, and admit this cloudy surface to overwhelme so vast a body.

I confesse it was no meane part of my happinesse in our dangerous extreames, to hope for a happy Union by that soveraigne medicine of a fading State, a Parliament; and knowing the admirable affection of our gracious Soveraigne to the peace and quiet of the Kingdoms, though it was His unspeakable misfortune, never to know the misery of the people, till their discontents were grown to that head, they became almost (if not altogether) uncurable, by those unreasonable and illegall Monopolies, exacted by some ill-affected agents, conducing little to his advantage; but to the furthering of their ambition, who notwithstanding could as easily desert him in his misery, as before be the ready Instruments to importune him to this mischief, upon pretence of a Legall Authority: which who knows not a Prince may be soon mistaken in, since none can be so silly as to beleeve

him a studied Lawyer: Yet that this should expose us to so great an adventure, as not onely to divest him of this suspected Arbitrary power, but to conferre an absolute Government to any whatsoever, renders me no other axiom then the Poets,

Incidit in Scyllam cupiens vitare Carybdim.

But if you please to take the true state of the businesse, let your impartiall judgement confer with your Reason upon these few notorious truths. What has the King denied which concerne our Liberty, and are the undoubted securities of our happinesse under the Regiment of a just and unquestionable Monarchy?

Are not our Rights and Properties already establisht this Parliament by such Acts of Grace, as could never finde Presidents from His Ancestors? besides the utter extirpation of Ship-money, Monopolies, upon what pretence soever; those Arbitrary Courts of Justice, High-Commission, Starre-Chamber, Marshal-seas, &c. Has He not importuned the setling of Religion in its purity, and that there might be a Law to secure the tender consciences of those who will not agree to the Ceremonies? Are not the taking away these sufficient ground to dissolve our Jealousies, if ever we meant to be satisfied? As for their feares, I wish we had as little reason to suspect the fomenters, as we have the King; who is so clearely divested of any power, to make good the least injustice, that it's too great an hazard on His part, to adventure what our consciences enforce us to make good for Him on our part; & the conservation of these are so attested by Him (in the word of a King) with such unusual expressions, that if they came from a Stranger, (I suspected not an Infidell) I was bound to beleeve in charity? Witnesse those serious asseverations, *God so deale with Me and my Children, as I intend to conserve my Parliament in it's Priviledges, the Rights of the Subjects, and the true profest Protestant Religion, God so prosper me in what I take in hand.*

Is there yet a further way to establish them, whereby they may be so secure, that a violation may seeme impossible, without the subversion of the very Letter of the Law? Why is it not propos'd if it be no Invasion of that just Prerogative, was never denied His Ancestors? and what He hath deserved of us

that he may not be as far truſted, is as hard to object as eaſily anſwered. If then we muſt needs agree that there being nothing ſo cleare, why ſhould any ſubtle pretences hinder our deſired accommodation, unleſſe there be ſuch that intend the alteration of our Government? and how inconſiſtent that may prove to a People already managed under the united Order of a virtuous King, daily experience offers it too eaſie of conjecture. Yet for our better ſatisfaction, let's weigh the amends wee are like to make our ſelves from theſe few inconveniences, amongſt the thouſands which daily expoſe themſelves to our view.

1. The unlimited power of the two Houſes hath already aſſumed into their own hands a formall Ordinance, countermanding, ſuſpending, nay, creating Acts of Parliament, though not in the name of Acts, yet in the power of Acts, whereby both King and People are obliged to obey; how to diſtinguiſh this Ordinance from an Act of State, I am not well ſatisfied; yet I have heard it call'd Treaſon in one of their Members for this compariſon, though with that cautious proviſoe, That it ſhould be no leading caſe to future ages for Judges to imitate. Is this the ſecurity of our undoubted Rights we have ſo long endeavoured? who carries not now his life in his hand, mannag'd by an exact power of a bare Vote, which if any contradicts, muſt ſuffer under the name of a Malignant party, though of their own Members; and not proceeded againſt by the juſtice of any precedent Acts, but condemned by the Votes of the preſent Seſſion: and if this be not an abſolute ſubverſion of the Rights of Parliament, and deſtructive to the fundamentall Lawes of our Kingdome (wherein our Liberty conſiſts) I would faine be ſatisfied what it is: for 'tis moſt apparent to whoſoever examines their ordinary proceedings, we have no Law left but what ſerves their turne; and if that be defective to puniſh thoſe they pleaſe to call Delinquents, their Legiſlative Ordinance can as well ſupply that defect, as it could make that obnoxious, which till this Parliament no man could ever call a fault.

2. This continuing power of the two Houſes, which if they had had a minde ſhould ever bee remitted, they would have either expreſſed it in their firſt demand, and limited it to a

certain time, wherein they might have compleatly qualified the disquiet countenance of a troubled Estate; or since have endeavoured some Remonstrance for our satisfaction in that particular: For I would faine be answered, First, if they sit while they list, and passe what they list, whether they have not (dureing their pleasure) subverted our Monarchy by their Democracy, and invested themselves with a power more Arbitrary then the Monarchicall Government could pretend to; that having his Limitations and Rules of Law, which the Judges are to answer (if they mistake) or those that advise the King: their Democracy having no bounds, being but a thing of yesterday, and which as yet we cannot understand, assuming to themselves the sole power to judge of our dangers, and to propose such remedy as may answer their pretences.

3. How every conscientious man can dispence with that sacred Oath of Allegiance, wherein he calls God to witnesse for the vindication of his Princes just Prerogative, and their Protestation to maintain an absolute and unlimited power in the two Houses, wrested to those Ordinances expresly inhibited by His Majesties speciall commands: in my understanding it is to no other purpose then to leade us into a Maze, where, when we are lost by our misunderstanding (which must necessarily be the principall of our subversion,) They will offer us a Clue, shall either leade us to their premeditated designes, whereby of necessity they will become our Masters; or to an inevitable ruine, before we know the reason of our Feares and Jealousies, being the old rule they so often enveighed against: First, to trouble the State, then to subvert the Government. Let it not be objected now, That I am against Parliaments, for (God knowes) I am for them; and as zealous for my Country as any man that lives: But in my opinion, the best way to secure our Liberty had been, That our Members of both Houses might continue subject still, lyable to the Regiment of those Lawes which shall be enacted by them; wherein they will have a care of securing their owne estates for the future, as well as ours, which was certainly the intentions of our well advised Ancestors, in exposing so great a trust into their hands, when the Prince called for their advice in matters

matters of greateſt concernment; but by this continued Seſſion, they not onely are inveſted with an abſolute power, but are able to make themſelves amends at leiſure for thoſe monies exhauſted out of their eſtates, while we groane under the inſupportable burthen of their (as they call them) Legall Taxes; and thus they may well be careleſſe what Lawes are paſt, never intending to be obſervers, but Lords of what they make.

4. Who are theſe pretended Reformers of the Commonwealth, but the very Inſtruments who were the favourites during our oppreſſion? I need not name them to any, who has once attended the Epidemicke trouble of our age, and what unheard of converſion we can make of their lives, whereby ſuch a confidence ſhould be repoſed in them, as to deveſt ſo Religious and Juſt a Prince of his unqueſtionable Rights and Prerogatives, and conferre ſuch an unlimited power ſo readily upon them, if we return to our former ſenſes, renders me amazed; 'tis not amiſſe to ruminate ſome words His Majeſtie uſed in His owne vindication at *Newmarket*: My Lords, lay your hands on your hearts, who were the contrivers of theſe illegall Taxes, wherewith you have ſo incenſed my people? to whoſe advantage were theſe impoſitions levied? are my Exchequers at all larger, or did they not rather conduce to your peculiar benefit? who were the onely perſwaders of them, that you have now repaid me with condigne thankes? Thoſe Favourites being content to be the cauſers, though not companions of their Princes miſ-fortunes, being like Crowes upon a carkaſſe, that have no ſooner bared the bones but they are flowne; are we not yet ſenſible, the rules of policy, not of honeſty, to ſecure their lives and fortunes, not their conſciences, expoſed you to this politique, not publique ſervice? and had you not in ſo exact a courſe ſerved your turnes of theſe loyall pretenders, they had beene as lyable to the extremity of Juſtice as the greateſt Delinquents, that under-went the moſt heavy cenſures; and undoubtedly had had their deſerved ſhares, which would have given a better colour to their upright proceedings, as they would have you ſo believed, if they had impartially diſtributed Juſtice amongſt the then Malignant party: But now that we

ſhould

ſhould be ſo ſtupid as to be circumvented with any pretences whatſoever, which out-ſtrip the Eſſentiall rules of Government or Reaſon, and confide in the poſitive Vote of an ambitious party, for ought we know, would admit my perſwader to be a mad man that could allow that in his opinion. But make them what you will, ſuppoſe them to be the moſt reall and upright men in their lives and conſciences in the whole world, They are but the Counſell of the King and Kingdome, not their Commanders; for the health of our State is admirably ballanced, if that have but its due proportion: The Parliament conſiſting of three bodies, the King, the Lords and Commons; ſo that if two ſhould be deſtructive, and the third remaine ſound, during thoſe Laws already in force, there can be no danger to our Kingdome; but if either of the two can paſſe at their pleaſure what they will, the third muſt then of neceſſity ſtand for a Cypher, for conſenting or diſagreeing is then of equall value, and in my opinion it's a preſident of too great an adventure; for ſuppoſe the King and the major part of the Lords ſhould agree an Ordinance or Law, we ſhould think it extreamly prejudiciall to the Liberty of the Subject, our Commons ſhould be concluded peremptorily againſt their conſents. I heard an Act not long ſince vouched in preſident, that had beene ratified againſt the conſent of the Lords Spirituall, where they declared *nec poſſumus, nec volumus conſentire*; and this ſo rare wee could not finde a ſecond. At the Parliament at *Oxford* in 17. *H.* 3. when the Lords were not there preſent, they were faine to diſſolve the Houſe without paſſing one Act, confirming my firſt propoſition, That the conſent of two bodies are not of force to make us Lawes without the third, much leſſe conclude. The King, who is not only the ſupreame head, but the very ſoule, whoſe power gives life to their actions, when their body is once diſſolved; beſides, how incoherent is it with that authority committed to them? for if the Parliament (which are onely his great Councell) offer him a Bill, which He is bound to agree unto, it was more then ever His Anceſtors were; and of his Counſellors, it muſt neceſſarily follow they are His Commanders.

We have a Maxime with the Subject, *Modus & conventio vincunt*

vincunt legem: In former ages, and ever ſince Parliaments were in uſe, *Le Roy ſ'aviſera* were ſufficient authority to make a Bill of both Houſes unwarrantable; and how the King hath loſt that Right, or what new Laws are found out deſtructive to that Prerogative, I never yet read, nor ever ſhall, unleſſe ſome ſuch new Ordinance or bare Votes can pretend to ſuch an unwarranted power, (whereof there was never yet found a Preſident) which can have no other operation upon my underſtanding, then, That the Votes of the preſent Members which can at their pleaſures diſpoſe the undoubted Priviledges of the Crowne (by a Law recorded onely in their owne breaſts) and giving out to us, under the guilded Title of the Peoples Liberty, when indeed they are but Golden Chaines inſtead of Bulruſhes, and (reſerv'd till occaſion ſhall make it too apparent) may finde out a Law of equall force to diſpoſe the Crowne, when they ſhall ſo farre debilitate the Prince, as he ſhall be no way able to make reſiſtance; for when the ſupporters are not onely undermined, but clearly taken away, by what reaſon can we imagine the Structure may continue firme? that you may be ſure we will not unjuſtly charge them, be pleaſed to obſerve with me their Orders in theſe few inſtances.

1. Their countenancing theſe unwarranted Acts, either by a ſeditious huddle of indigent people, and ſo procuring Petitions to neceſſitate theſe premeditated proceedings, or leavying an abſolute Warre againſt the King; ſecuring us upon no other reaſons then that they are the repreſentative body of the Kingdome, and therefore our Obedience rather to be expected, then our Reaſon ſatisfied, which indeed is true enough, if they proceeded upon that warranted rule to which no man could refuſe obſervance, or being intruſted by Us with the power of preceding Parliaments, that they would purſue points of ſo high concernment, with the ſame mature reaſons and deliberations, as they have done, and then they might well expect our readineſſe to ſecure their actions. But ſuppoſe we elect one that ſhould ſpeak or endeavour to enact Treaſon, does our election bid us to ſecure him, or will future Parliaments blame us hereafter for giving up ſo great a Delinquent to the juſtice of the Lawes? dare we countenance their Intentions, who have fetcht Preſidents from the weakeſt Princes, (nay, and

go beyond them too) to the disadvantage of as able a Prince as ever yet held the Scepter; nay, and offer their suppositions to the Vulgar, If the Prince be a foole, a child, &c. ought he not to be govern'd by his Councell, though it be against his consent, if it stand with the publike benefit: what implication to make of this I understand not, but I am sure that it was none of our meaning when we gave our voyce in the Election? Can an Ordinance of Parliament, without the consent of the King, renew a repealed Act, and with so bold a countenance trample upon the heeles of that Parliament in *Richard* the seconds time, and this very repealed Act renewed this Parliament; be within one step of it, wherein the Parliament tooke the Crowne, and gave it to the then Earle of *Bullingbrooke*; which was the reason of so much bloud in our Civill warres, and was not well settled till of late yeares? And can we blame the King if He desire shelter from such a storme: If it be their intentions, sure one *Bullingbrooke* will not serve their turnes, since there hath beene equall shares in this so great an adventure. And to vouch the Oath of this Usurper *H.* 4. which came in at their benevolence to a Prince of an unquestionable Title, and never offered before or since to any English King that ever we read or heard of (but with its limitations) is so far from their loyall pretences, that they are rather to be believed studied mischiefes, and endeavours, to embroyle the Kingdome in a Civill Warre.

2. To disingage all that would out of affection, or love, interest themselves to secure the Kings Person and Dignity (it being too apparent to any ordinary understanding) that such proceedings were never warranted by any precidents of preceding Parliaments, or those Lawes they call fundamentall in our Kingdome, they scandalize such with the name of malignant Persons, whereby His Meniall Servants, either absolutely refused, or durst not adventure His attendance, and countenance this medley in such a sense, that the King Himselfe is perpetually traduc'd under this obstruse Dialect; which though they dare not put down in plaine English, for feare the most violent amongst them should be ashamed to owne it: yet by such an implication, as the plainest capacity cannot but blush, and with admiration wonder, whereto this

may

may tend, I would faine be ſatisfied what theſe might not doe, when they had once maſtered theſe their malignants: For if you will give us as much reaſon as the Ants, you muſt beleeve a Winter may come, as well as thinke a Summer is come: durſt any man then oppoſe their proceedings, when they have reduced all to their owne Termes; do you not ſpeak your ſelves the very Law, and we as we ought to yeeld no appeale from Parliament, being the higheſt Court in the Kingdome; yet in this ſenſe as the King is a part of it, (for otherwiſe I underſtand not by what right) it has the preheminence of thoſe they call the Kings Courts, being both conveen'd by the ſame Royall Authority.

3. The diſcountenancing any Petitions whatſoever, (wherein we deſire to interpoſe our advice for accommodation, or otherwiſe) though never ſo agreeing with our Lawes, unleſſe they ſtand with the ſence of their party, as if all our Wiſedome were ſhut up in ſo narrow limits, and theſe the onely men in *England* infallible: yet give me leave to averre, That to the number of almoſt two hundred approved able men, whoſe warranted judgement and ſufficiencies were the onely inducement of their Countries Election, have beene faine to ſit ſtill, and ſee things carried in this diſorderly confuſion, (peremptorily againſt their earneſt endeavours) and have not beene ſo much as askt their opinions in matters of greateſt concernment; but being unwilling to expoſe their Conſciences to ſo high a Guilt, have withdrawne themſelves as unuſefull Members of ſuch a Body.

4. To inſinuate a beliefe of their care to the Vulgar, They have perpetually ſurmiſed terrible Jealouſies, which have produced no other effect then a deſired ſuſpition of the King; yet theſe offered upon moſt improbable conjectures, as every private Letter is ſufficient grounds to piece up their deſignes, or by ſuch perſons whoſe private diſcontents leade them to offer theſe high indignities to that ſacred Perſon, they were never worthy to ſerve in the meaneſt Office; and though their Lives were ſo notorious for their former extravagancies, they have by theſe ſuperfluous invectives found countenance, till preſuming upon their merits, which were none, except to abuſe the King, can be called deſert; That they have beene given up to rapine, or ſome

ſuch damnable ſinne, that nature would never have pardoned, if we had had no Law; Yet theſe mens informations, ſufficiēt ground to traduce the King, theſe Letters moſt neceſſary Animadverſions to leavy Forces, to maintain the Kings Forts, Towns, & Magazines againſt Him; I, & in His own name too, as if they could derive that authority from Him, that has no power (according to your Ordinance) to leavie them in His owne Defence, though His Perſon is in never ſo apparent imminent danger; yet they for His good, and the good of the Kingdome, can pretend to this power, and beyond: yet that all is not of that infallibility, let Mr *Pyms* Letter from Sir *John Hotham* witneſſe with me.

I have committed theſe few Obſervations, to the view of the Publique, finding ſo many bold Pamphlets (with ſo high impudence) fly at the Face of Majeſty unreproved, and every corner ſtinks of this uncleane Doctrine; yet ſince it is come to this height, that we muſt declare our ſelves, or looſe our King: wherin my purpoſe failes, my life ſhall make good to my laſt breath; but if Religion, Reaſon, and Law had not warranted ſo juſt a cauſe, I ſhould never have adventured to cleare a glaſſe to ſo foule a countenance: yet before I conclude, let mee propoſe one queſtion in Religion: Whether the Church was not in it's purity in the Primitive times? the World agrees they had in thoſe dayes a King that was no Chriſtian? Whether Chriſt had not more power (then ever any can or dare pretend to ſince) to eclipſe that Regall Dignity if it had beene deſtructive to the Church? yet hee refuſed the loweſt office of a Magiſtrate, *But gave to* Cæſar *the things that were His*; for when the young man came to him, and ſaid, *Lord command my brother that he divide the Inheritance with mee*: He replyes, *Who made mee a Ruler, or a judge amongſt you?* But now that we having a Chriſtian King, profeſſing by His unblemiſht Life, the ſame way to ſalvation with us, proteſting to conſerve our Liberties with His Life, to make ſuch an apparant difference, which may be the occaſion of the effuſion of ſo much Chriſtian Bloud, upon meere Jealouſies, will be the moſt unheard of diſloyalty that can be committed to future Ages.

WILTSHIRE's Reſolution, preſented with the Contributions of divers Gentlemen to His MAJESTIES Commiſſioners at *OXFORD*,

FOraſmuch as we whoſe names are hereto ſubſcribed, having taken the late Proteſtation recommended unto this Kingdome in generall, according to the direction of both Houſes of Parliament, with His Majeſties conſent, whereby wee hold our ſelves moſt eſpecially bound and engaged to defend, and maintaine with our lives and fortunes according to our utmoſt abilities, the Proteſtant Religion eſtabliſhed by authority of divers paſt Parliaments ſince the Reformation, and alſo His Majeſties Royall Perſon, and Prerogative, the juſt and ancient Priviledges of Parliaments, the Lawes of this Land, and the Liberty of the Subject. And whereas it is evident unto us, that at this preſent by the malitious practiſes of ſome dangerous ſpirits, the Proteſtant Religion hath received manifeſt detriment by calumniating, diſcountenancing, and impriſoning divers painfull, reverend, and orthodoxe Divines, as namely Dr Featley, Dr Oldſworth, Mr Shute *of London, and many other men of approved ſoundneſſe in Doctrine, and unſpotted integrity in their lives and converſations, and almoſt in all places obtruding anabaptiſticall, Browniſticall, and Schiſmaticall Teachers of falſhood, and rebellion, to the diſhonour of God, and ſcandall of the Pulpit, abuſed nowadayes to ſeduce us from the Loyalty and piety which made our Fore-fathers, and our ſelves formerly happy, and to engage us in a Civill warre one againſt*

another. The much, and much worthy to be reverenced Liturgie, and Common Prayer of our Church growne infamous, and a reproach to thoſe that uſe it, and all poſſible endeavour uſed utterly to expunge it.

And having beene bold with God in his worſhip, no wonder if they proceed to the injury of his Vicegerent, our moſt Gracious Soveraigne, who oppoſing as much as in him lay, thoſe, and other unjuſt and illegall proceedings, was by their ſubtiltie rendred ſuſpected to His Subjects of inclining to Popery, and many other matters equally falſe; that under ſuch hatefull jealouſies, He might by degrees become leſſe beloved of His Subjects, and they brought into the condition they are at this time in open warre againſt him, wherein, leſt they ſhould relent, they are made beleeve it is for the ſafety, and defence of His Perſon; the moſt abſurd gullery that ever was put upon a Nation.

And as the KING *did not alone diſlike theſe injuries done to God and Himſelfe, ſo neither alone does Hee ſuffer; for with him moſt of the moſt Learned, and judicious Members of both Houſes, whoſe Nobleneſſe, Honour, Vertues, Piety, Religion, and cleare underſtandings, made them declare themſelves averſe to the preſent courſe of the times, have beene either impriſoned or ſtigmatized with the brand of Traytors, and Papiſts, or at the leaſt malignants, and Prelatiſts: theſe and ſuch like have beene all the Priviledges of Parliaments allowed the Worthies of our times, and worſe is hatching for them if the Divine providence preſerve them not.*

Are our ancient Lawes in any better condition, or ſeeme they not as dead as their prudent contrivers? do not new borne Votes ſupply their roome, and new borne miſeries attend them? the KING, *his Wife, and Children, voted & forcibly kept out of all that is due to them, wee are required to be aſſiſting hereto; if not, we ſhall be voted to be plundered, & our goods and eſtates ſequeſtred,*

ſequeſtred, and all this is pretended to be for the Liberty of the Subject: we have liberty indeed to give, but no liberty to deny: and we muſt give not as we know we are able, but as they think fit, and this they have the impudence to publiſh.

Theſe things being taken into our ſerious conſideration, and the times now requiring us to declare our ſelves, ſince we can no longer be at peace: firſt condoling the generall calamity of our ſelves, and Ireland, we profeſſe to all the world, that we cannot ſee or find any other lawfull way to free us from the diſtreſſes we are in, then by our beſt aſsiſtance of His Sacred Majeſtie, againſt all that ſhall oppoſe Him in an aſſured confidence that His purpoſe is as He hath declared, and no other, than to maintaine and eſtabliſh the Proteſtant Religion, as it hath beene in authority & uſe in this Kingdome ever ſince Edward *the ſixth, & likewiſe His own juſt and true prerogative, and inheritance, derived unto Him from His Anceſtours Kings, and Queens of England, and alſo the rights and priviledges of Parliaments, that have beene alway juſtly due to them; to whom we conceive His Majeſty ought eſpecially to hearken, as hath beene the cuſtome of his Royall Predeceſſours, they ſeeking in all humility His aſſent to their debates and reſolutions, by reaſon, not by force; and alſo the ancient Lawes of this Kingdome, and all other Acts of Parliament, ratified by the Kings conſent. And laſtly, the Liberty and Property of the Subject: Hereto we hold our ſelves bound by Conſcience and vow to God, Loyalty to our King, and duty to our Country: and ſo God proſper us as wee ſhall be aſsiſting to His Majeſtie in the accompliſhment of all this.*

His

His MAJESTIES Letter to both Houſes of PARLIAMENT, the 20th of January. 1641.

HIS Majeſty perceiving the manifold diſtractions which now are in this Kingdome, which cannot but bring great inconvenience, and miſchief to this whole Government; In which, as His Majeſty is moſt chiefly intereſſed, ſo Hee holds himſelfe by many reaſons, moſt obliged to do what in Him lies for the preventing thereof; Though He might juſtly expect (as moſt proper for the duty of Subjects) that propoſitions for the remedies of theſe evils ought rather to come to Him, then from him; yet His Fatherly care of all His people being ſuch, that He will rather lay by any particular reſpect of his owne dignity, then that any time ſhould be loſt for prevention of theſe threatning evils, which cannot admit the delaies of the ordinary proceedings in Parliament, doth thinke fit to make theſe enſuing propoſitions to both Houſes of Parliament.

That they will with all ſpeed fall into ſerious conſideration of all thoſe particulars, which they ſhall hold neceſſary, as well for the upholding and maintaining of His Majeſties juſt and Legall Authority, and for the ſettling of His Revenue, as for the preſent and future eſtabliſhing of their priviledges, the free and quiet enjoying of their Eſtates and Fortunes, the liberties of their Perſons, the ſecurity of the true Religion now profeſſed in the Church of England, and the ſettling of Ceremonies in ſuch a manner, as may take away all juſt offence; which when they ſhall have digeſted, and compoſed into one entire body, that ſo His Majeſtie, and themſelves may be able to make the more cleare judgement of them, it ſhall then appeare by what His Majeſty ſhall do, how farre He hath beene from intending, or deſigning any of thoſe things, which the too great feares and jealouſies of ſome perſons ſeeme to apprehend: And how ready Hee will be to equall and exceed the greateſt examples of the moſt indulgent Princes in their Acts of Grace, and Favour to their people.

So that if all theſe preſent diſtractions (which ſo apparently threaten the ruine of this Kingdome) do not (by the bleſſing of Almighty God) end in an happy and bleſſed Accommodation; His Majeſty will then be ready to call Heaven and Earth, God and Man to witneſſe, that it hath not failed on His part.

FINIS.